

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

VOLUME 10.

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BAPTIST RECORD.

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Jackson, Miss.

POETRY.

"AS CHRIST LOVED."

"How did Christ love? He loved thee, helpless soul,
When thou were 'dead in trespasses and sin!'

He kindled in thee heavenly desire,
And to his household gently drew thee in,

And when he woed thy love in many ways,

And trusted thee, his tenderness was such;

He coaxed thy confidence in little things

Because thou didst not love him overmuch.

Love as he loved.

How did Christ love? He followed thee lost sheep,

Over the dreary mountains of thy guilt;

He put thee on his shoulder and rejoiced,

Although to rescue thee his blood was spilt.

And thou didst say to him, 'Just as I am'

Receive me, I'm a wondering sheep at best,

I never can be worthy of thy love,

You take me to the fold, and make me blest.'

Love as Christ loved.

How does Christ love? Never did mother clasp

Her weak and suffering child unto her breast,

Or watch beside its pillow night and day

That she might rest it by her own unrest,

With such self-sacrifice; her changeless heart

No change nor time, nor distance moves,

Though no love be so sure as mother-love, and yet—

It might forget, but He will not forget

Love as Christ loved.

How does Christ love? He loveth to the end

Those whom he has chosen for his own;

Where is the end of love whose height and depth

And length and breadth pass all that can be known?

Where ends the circle? and where sets the sun?

It ever shineth though earth's light grew dim,

And yesterday, to-day and evermore Is Jesus Christ the same—be thou like him—

Love as he loves.

COMMUNICATIONS.

UNIFICATION.

According to the construction of words in our homely, rough, but very convenient old English, that term, "unification," means the act of making into one objects that were divided.

Among Baptists everywhere I see the growth of a craving desire that we, as a people, be more united, and I am devoutly thankful for it. I regard it as one of the favorable signs of the times, and my heart's desire and prayer to God is, that "while the years are rolling on," among other events, they will roll away much that now interferes with keeping, in the full sense of the word, "the unity of the spirit in the bonds of peace." We ought to be united. We have "the world, the flesh and the devil," and the branches of the church combined against us; we cannot afford to be divided among ourselves.

Bro. Gambrell, of the RECORD, at this hour, stands in the front rank the advocate—more than that, he is the champion in defense of that consummation so devoutly to be wished for. At our late Minister's Conference in Clinton, while not employing precisely that term in the exercise assigned to him, it was very clear that the spirit of all he said pointed to the harmonious blending into one all the working forces of the great Baptist family of Mississippi.

In looking to a unification, there are three things to be considered: The kind of unification, the elements to be unified, and the principles on which a unification is based. There are some other minor considerations, but these are the principal ones.

During the past winter I witnessed examples of unification several times, that surpassed the uttermost strength of the strongest man to break the union or disunite the objects united, had main strength been relied on for the purpose. But there was not in any of them anything permanent, nor of any practical benefit; in each case it was only a frozen union; the objects were frozen into one. Such a union as that, while it really exists in many localities, is neither desired nor desirable.

Again, I frequently visit places where the union is so profound, so quiet, that no power on earth can disturb it. But it is the unification of death, for I see it in perfection only in the graveyard.

Almost every year I see practical illustrations of this kind of union in church letters to Associations: "Received by baptism, none; by letter, none; Restored, none; dismissed by letter, none; excluded, none; dead, none; paid pastor's salary, nothing; gave for missions, nothing. We are at peace." Yes, peace, but such a peace; the peace of the graveyard. Such a union as that is neither desired nor desirable.

You, Bro. G., alluded a few years since in the RECORD, to a kind of unification that to some extent exists in some localities. You called it "Stackpole" unification. I need not explain the illustration, but the amount of it was a unification around some favorite leader. I rejoice in the belief that from that kind of a union Mississippi Baptists at present appear to be in very little if any danger, for the reason that while we have a ministry of very respectable literary attainments and native talent, we have nevertheless not one acknowledged great man among us around whom there is the least danger that the others will unify: [That is your thunder].

It is true, that a few years since some college or colleges undertook to decide for a few of our preachers that they were competent to doctor

an ordinary case of divinity, but I cannot see that it has made any material change. Dr. Webb's hair may perhaps be a little grayer, and Dr. Walne may be a little fatter, but on Dr. Bozeman I can see no change at all. In spite of the colleges, we have no man around whom I anticipate any danger of your "Stackpole" Unification.

In looking to a unification, if we hope for either permanence or practical benefit, it is of vital importance that we have an eye to the elements to be unified.

I have done no inconsiderable amount of unifying myself in time—would not object to doing more on the principle of five dollars and upwards; but in all such cases in order that the unifying process be a success, the parties had to be ready to be unified. When there has been any mistake in that direction, the parties may indeed be pronounced one, but sometimes it is no light matter to decide which is the one, and at best it will not be long before the discovery is made that it will require beef enough for two to feed the one, unification to the contrary notwithstanding.

In considering the elements to be unified, one of two conditions must always be present, otherwise the attempt to unify will be a failure: there must be such an affinity of the parties to each other, that they will readily combine—chemists understand this—or there must be the introduction of another agent, with which all the parts will unite.

Take two substances, the properties of which are to repel each other instead of attract, and all the chemistry on earth will never unite them, oil and water for example; but bring in an alkali, for which both repulsion is at an end.

Now in considering the question, the uniting in one of all our forces in Mississippi, as one of the possibilities of the future, the very first thing to be looked at is, whether there is sufficient affinity between the parts: if there is, no effort will be needed; it will do itself; if there is not, then have we any agency of sufficient neutralizing power to overcome the repulsion between the discordant elements? Let Mississippi Baptists never be united on such terms that the question can ever be raised.

"WHICH IS THE ONE?"

In a few of our Associations there is an occasional disorganizing element that I despair of ever seeing eradicated; as in all the theological chemistry known to me I have as yet met with no neutralizing agent of sufficient power to meet their case. I suppose the best thing to be done with them is to let them alone.

My idea of the principle on which a permanent unification will rest are, 1. Labor to make our work so attractive—let the affinity between the now-disintegrated parts become so strong, that they will come together of their own accord. 2. If that cannot be attained, if there continues to be some repulsion, find a neutralizing agent.

I am profoundly impressed with the belief that an occasional gathering from all parts of the State to such a meeting as the one just closed at Clinton, would tend very greatly to strengthen that affinity for each other, that would render unification irresistible. Such a union would not be a frozen union, nor the unification of death, as seen in the graveyard, nor a stackpole unification, a gathering round some leader, nor a unification for the centralization of power, as is done by ambitious political party leaders; it would be the consummation in part of our Lord's last prayer: "That they all may be one, * * * that the world may believe." If Mississippi Baptists can be induced to lay aside all

local preferences and local prejudices, and present a united front, it will be well for all who oppose the truth to "stand from under."

R. E. MELVIN.

BIBLE STUDY.

The Bible is studied to-day as never before. Nevertheless, a more general and thorough study of it is the need of the hour. The Word is our weapon of offence and defence, with which we are to battle for the Lord. How important then that we know how to handle it with skill. We are our Lord's physicians sent to minister to the sick of this world. The Word is our *Materia Medica*. How criminal it is, then, for us to be ignorant of it.

Prof. Wm. Harper, of Morgan Park Seminary, recently wrote to fifty prominent clergymen, asking if our seminaries give sufficient attention to Bible study. A part of the answers form a symposium in the April number of the *Old Testament Study*. There was not space for all. There is a gratifying unanimity in these answers. The following are brief extracts from some of them:

Bible study is by no means sufficiently emphasized. Men leave the seminaries without real acquaintance with the Bible. There is a demand for a deeper study of the Bible, and it is thoroughly well grounded. —Joseph Cook.

I have always thought that the study of the Bible as a *text book*, should be the main study in our theological seminaries. The Hebrew and Greek Bible first, and the English second. —Howard C. H.

I say continually not, Whatever else, but the Bible, may be they ought to know about the book, but men who know the book, but men who do not know the book. —W. H. Land Hoy.

A very large emphasis needs to be placed on Bible study.—F. N. Peloubet.

The need of greater familiarity with the Scriptures is increasingly felt by the earnest minister with the lapse of years. We apprehend that this is true of every laymen in proportion as he tries to work for the Master. And the revival of broad, systematic study of the Book is needed a thousandfold more in the pew than in the pulpit.

Prof. Harper has proven himself more than a distinctive critic. He not only points out a deficiency, but furnishes a supply. He has begun the systematic study of the Bible by books. By the payment of eighty cents before April 15th, any who wish can join in the study. Many have begun already. We hope many more will follow.

J. A. LEAVITT.

MARION ALA.

Again the loving favor of the Lord is with the church here in Marion.

All during last week, while cut off from the rest of the world by the great flood, we were having a sweet season of revival. Bro. Frost, of Selma, preached, and large crowds came in spite of the rain. There were over fifty conversions, of somewhat more than a hundred boarding pupils in the Judson, thirty odd have come to Christ, leaving only three now out of the fold. Mississippi, Louisiana and Arkansas all share with Alabama in the blessing.

I beg pious hearts in all these States to unite in earnest prayer that these young disciples may grow in grace and in the knowledge of our Lord Jesus Christ, and that they may be a great power for good wherever they go, always abounding in the work of the Lord.

Faithfully Yours

ROBERT FRAZER.

RATES ON

Louisville and Nashville, Pensacola and Atlantic, Owensboro and Nashville, Nashville and Florence, Cincinnati New Orleans and Texas Pacific, Mobile and Ohio, and Illinois Central Railroads.

tribution; but from out the limits of that pastor's home there went many precious mementoes of other days whose chief value consisted in their tender associations, besides many objects of immediate utilitarian value in order to meet the pressing daily wants of a dependent family. How often the scratching of the hungry wolf has rattled on their chamber door, none but that dear family probably will ever know.

While all the time that devoted pastor had the most generous offers from other fields, but believing it was the Master's will for him to remain there he did so with humble trust in God.

It seems to me that if the Baptists of this county, owe a debt of gratitude to any man or church for self-sacrificing labors to sustain the Master's cause anywhere it is to our brother M. C. Cole for this noble work and almost phenomenal success in New Orleans.

The Mississippi Baptist State Board never invested money in any more praiseworthy enterprise nor with better results than when they assisted in sustaining Bro. Cole in the First Church.

The Home Board also has done well in standing by such a faithful band and in assisting such a faithful and effective worker. It would seem that there is a place and a work for Bro. Cole and his First Church in New Orleans, if real worth and genuine growth stand for any thing, and that one of the greatest misfortunes, would befall the Baptist cause in New Orleans if they were not sustained and enabled to go on in the great work wherein the Lord has seemed so signally to bless them.

Bro. Cole has recently received a keen in the situation and will not fail to stand by the old First Church and her faithful pastor.

May God's blessing be upon them even more abundantly in the future than in the past.

J. A. H.

SUNDAY-SCHOOL CONTINUATION.

The Committee appointed to arrange for the Sunday-school Convention have perfected all necessary arrangements, naming time and place with programme, all of which is in the hands of the Secretary, and will doubtless appear in the RECORD at an early day.

It now remains only to call the attention of the churches and Sabbath Schools to the programme and urge the attendance of a good delegation.

The time has been when the Baptists of Grand Cane Association were proud of their Sunday-school Convention, and it certainly did a good work.

Why should the work cease? Look over the programme, brethren, and you will see that a feast of fat things is to be set before you.

The brethren and friends of Kings頓 are anticipating a good time and desire a large attendance, for which ample provision will be made.

Let churches and Sunday-schools appoint their delegates—male and female—and let not appointees fail to attend.

F. COURTY,

Ch'n. Com.

April 12, 1886.

I am glad that I was permitted to attend the meeting at Clinton, not that I was any special help to the success of the meeting, but that it was a very great help to me.

It was indeed a perfect soul feast. I feel stronger now and shall, I hope be able to do more for the Master's cause. I regret that more of our pastors were not present.

E. P. DOUGLASS.

April 12, 1886.

BAPTIST RECORD.

POETRY.

THE TAPESTRY WEAVERS.

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs; they study it with care.
The while their fingers deftly work, their eyes are fastened there.
They tell this curious thing, besides, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork—that his marvelous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.

Then the master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is not tongue but his own can tell.

The years of man are the looms of God let down from the place of the sun,
Wherein we are weaving away, till the mystic web is done.

Weaving blindly, but weaving surely each for himself his fate,
We may not see how the right side looks; we can only weave and wait.

But, looking above for the pattern, no weaver need have fear.
Only let him look clear into heaven,—the Perfect Pattern is there.

If he keep the face of our Savior forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right!

And, when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master. It shall say to him, 'Well done.'

And the white-winged angels of heaven, to bear him thence, come down,
And God for his wages shall give him, not coin, but a golden crown.

OUR PULPIT.

ANONYMOUS.

The how, is not the least important item in the management of any affair, or in doing any useful work.

He that does not know or ignores the proper relation of things cannot succeed even if he knows all the facts in the case. Relation is as really a matter of knowledge as substance. And out of it grows the question of method and duty.

Apply these truths to religion. God man, and their mutual relation. These are the three realities, and out of them arises theology, or the word of God to man. This word commands, explains and enforces our approach unto God, and shows forth our eternal union. "I in you, and the father in me." That they may be one." Those "whose hearts God hath touched" desire to approach unto him.

How shall they come? Why is man separated from God? Because of sin. Then, as long as sin is in us, a part of us, we cannot singly, personally, approach God. Otherwise our present separation would be unreal.

To come unto Jehovah in sin is the highest presumption. Some course or process of preparation must first be performed. All admit this. What is the argument against moral perfectionists? Simply this: that the internal sense or universal conviction of total depravity is shown by all nations seeking a medium of approach unto God. None are willing to come alone and without some previous preparation.

All nations approach God by secondary agency. This, though a philosophical mystery, is religiously right.

The messages between God and man cannot pass either way directly, but indirectly, through a medium—mediator. What is that medium or rather, what is the only correct medium? This is the all important question. It is needless here to refer to the many corrupt heathen systems or to the not less erroneous systems of many civilized people. One thing is clear as to these and all others; whether right or wrong, i.e., they have a priesthood. The priest is a factor in all religions. The priest idea is as really in-born in the heart as is the idea or feeling of total depravity. This is right. Who can object to the notion of a priest? Without him, there is no religion. You might as well be a Sud-

ee and believe in "no resurrection neither angel nor spirit." That would be a wonderful book that would relate all the incidents illustrating the power of priests over the minds of all people. Around him cluster the most sublime truths of morality, the greatest contrast of mercy and justice, the mightiest political revolutions, and the strongest personal and family associations of our lives. Without him civil government would be an impossibility, society a chaos, and religion an effete absurdity.

I blame not the heathen; I blame not the Catholic for his adherence to priestly notions. I am of the same stamp.

O, my soul, thou darst not appear before God in thy sins, yet thou must be judged. Who will appear for me? What ransom can be found to quench the bloody sword of Justice? The only hope is in a priest and an offering. Who shall be the priest, and what shall be his offering?

Paul occupied most of his letter to the Hebrews in explaining these two points. He there shows that God never authorized a regular priesthood among men to be filled by men successively, except Aaron and his sons. These only exercised themselves in the "shadows of things to come, and not in the things themselves."

He declares the Levitical priesthood ceased when Christ offered himself.

The Bible admits not of two co-existent systems of priesthood in active operation. Where two are named it is also stated: "He taketh away the first that he may establish the second."

Of the office generally, it is said: "No man taketh this honor to himself, but he that is called of God as was Aaron." This fact, if no other, totally condemns all priests who are exclusively human beings. Since none such can establish their call from God, after the days of Jesus Christ.

Here, then, is the controversy with Catholics and all others having mortal priests. Though you have the right general notion, you have the wrong priest, and hence the wrong process.

The same may be said of all sects, who in any degree bring mortal man in between themselves and God.

They have the wrong priest, who also is not able to present an acceptable offering for sin. How much more ignorant, foolish and perverted, are those systems of doctrine in which an ordinance or some other simple act of obe-

God!

Baptizing a man to save him! Baptizing holy (?) children to introduce them to God! "Out of the church—Out of Christ!"

It is no argument to say that these are scriptural actions on the part of man, to show his willingness to be saved. Such talk is "wresting the Scriptures to your own condemnation." Those acts are held in superstitious reverence by all those who practice them as essential to salvation. How anxious the parents to have a sick child sprinkled. How willing the preacher to pour water, on the dying General U. S. Grant.

The ordinances are placed at a more advanced stage of Christian experience than such people are willing to admit.

The true priest of the soul is not imperfect that we should assist him in propitiating God.

"It pleased him to make the Captain of their salvation perfect," and that perfection was secured "through suffering." It is not man's duty, then, to suffer anything in a propitiatory sense. No ordinance is of such character, and they that make it such are perverters of God's word.

The right offering must be presented by the right priest, or "ye cannot be saved." Jesus is the right priest, and his own human body is the right offering.

"Ordained a priest forever after the order of Melchizedek, of whom we have many things to say, and hard to be understood, seeing ye are dull of hearing."

"The word was made flesh and dwelt among men. Christ came in the like manner of sinful flesh, and though he knew no sin, was made sin for us."

"And thus he appeared once in the last days, to put away sin by the sacrifice of himself; for by one offering hath he perfected forever them that are sanctified."

"Thus, we are sanctified by the offering of the body of Jesus Christ once. Therefore Christ being come an High priest of good things to come, entered once into the holy place by his own blood."

"He entered not into the holy place with hands, the figure of the true—but into heaven itself, there to appear in the presence of God for us," where he ever liveth to "make intercession for us."

"Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the

right hand of the throne of the Majesty in the heavens."

I was once in school where there was a ministerial student whose mind on every release from study, rose upon a lark to that name so dear to his soul. When he returned from his recitations or finished up his evening lessons his heart burst forth in the song—

Jesus, Jesus, precious Savior!
Prophet, Priest and King!

I often think of him and his song. He has long since gone to live with the King. His name was H. T. Hadlick.

Jesus, our great High Priest,
Our Savior and our King,

Thy hand from every snare and foe,
Shall great deliverance bring:

I am carnal sold under sin,
What shall I do to be saved?

My soul thy sins are dark,
They burn with the fires of hell.

Wretched man that I am,
Who shall deliver me?

Thou son of David, Priest of the Most High God, let thy blood avail to save me for I am tormented in this flame.

Bless the Lord, O my soul, and all that is within me, bless his holy name, for he hath given us "such an High Priest."

COMMUNICATIONS.

DIVINE LAW ONE THING
BAPTIST USAGE, SOME-TIMES, ANOTHER.

I have been studying the principles of the Baptists lately, and I have found out some things that never occurred to me before. I don't intend in this article to give them all, but to refer to a practice that is unscriptural, and that is very seldom followed by satisfactory results.

I mean the time-honored custom, (honored by nothing else than time) of referring church difficulties to councils composed of representatives of several churches.

That is a custom which is 1st, entirely without authority from the word of God. 2d. It is directly opposed to the method required by the word of God. 3d. It was born of human parentage and is full of human error. This is a severe indictment, I know, but it is fair, and I trust you will bear with me in it to mean.

I assert then that it is entirely without authority from the word of God. This will appear to any one who attempts to find it. As we will see presently, the Lord gave some explicit instructions about church government, but he never recommended or authorized anything like a council. The Apostles, guided by the Holy Spirit, instructed the churches in regard to matters of discipline, and they never mentioned anything about a council, never recommended it, in fact, they are entirely silent about it. Mark and Luke, the historians, fail to mention anything of the kind, and the writer of the letter to the Hebrews does not make any allusion to a council. This exhausts the record, and it is not found.

2d. I affirm that it is directly opposed to the method required by the word of God. What is said on this question is very little, but it is very clear. Our Lord, in a talk with the disciples, recorded in the 18th chapter of Matthew, gives explicit directions for the management of all cases of controversy between brethren. The passage is familiar to every Baptist who reads his Testament. I will not, therefore, pretend to quote, either accurately or extensively, but will rely upon what is the obvious meaning of the passage.

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THAT MINISTER'S CONFERENCE.

Words of sympathy and condolence;
Practical suggestion; and some other things.

In this process we observe: 1st, the injury felt, and the first step is an appeal to the justice and generosity of the offending brother. 2d, the appeal to a few select brethren. 3d, and finally, to the church. Obviously, it is the duty of the church to settle the matter. The church has no right to involve the civil magistrates; it has no right to involve other churches, or any other individuals. There is no hint that it may shift off from itself one feather's weight of the responsibility. And it is perfectly clear that there is no appeal from its judgment. This model is very comprehensive. It is sufficient to reach every sort of case of discipline.

Those that do not originate in private personal controversies nevertheless are completely determined by the action of a local church. The light thrown upon questions of discipline by the precepts and practice of the Apostles, confirm this view in every instance. Nowhere is there a place left for an outside body to say one word. It is thus so solemnly settled that the action of the church must be final, that our Lord says that its acts, either in loosening or binding are confirmed in Heaven. Not indeed in the sense that the act of the church is always right, but that it is final, and God has appointed no power to review its acts or correct its errors.

But, says another, what becomes of the ease of the church at Antioch's appeal to the church at Jerusalem? I have examined that. That appeal was made in reference to a question of Divine law; not on a question of discipline. It shows that on such questions, we must by legitimate means seek to find out the mind of the spirit. Taken with the other, it clearly teaches that in matters of church government, each church must stand alone, and on questions of what God requires, it may seek help from others better informed.

Again, this inquiry on the part of

Autioch was not made to a council of chosen brethren but to a church like itself. And when that church responded, it spoke by the authority of the Holy Spirit; not by the aid of a larger measure of human wisdom. If we are authorized by that incident to submit any question beyond the borders of a local church, it must be, first a question of a purely religious character, not one of local church government. Second, it must be made to a church, not to a council, nor to an association nor a convention.

The Holy Spirit knows no such bodies. The church is His authoritative body on earth. There is therefore no authority whatever for councils of brethren. Then whence are they?

They are the offspring of human ingenuity. They began to exist after the Apostles were gone, and at the doors of church councils lie the vast pile of religious errors. The history of the councils of the church is the history of its errors. It was in these councils that traditional authority was generated. They gave birth to papacy, to sprinkling and pouring, and to infant baptism. They undermined the power and authority of the local churches, and made possible the monstrous heresies of Catholicism and the hierarchy.

The tendency of councils in Baptist churches now, is to weaken the authority of the church. Instead of cultivating a sentiment that accepts as final the deliverances of the church, they shift responsibility to an irresponsible body, and leave the way open to endless strife. His way will always succeed. Let us, my brethren, cease to follow blindly the traditions of our fathers. They did well with the lights before them, but we have the same Divine book that guided them, and we owe our allegiance to it, not to the interpretation they placed upon it.

J. L. HILLIER.

Toccoa, Ga.

[We quite agree that the church alone has authority to act, and can not shift responsibility; but that a church in difficulty may ask advice and get wisdom from outside, seems to us clear.—Eos.]

One more suggestion. I hope if I live to see another such meeting that we will not get in a hurry at the close.

I add that I took dinner one day at the "Ministers Cottage" conversed with the eight young men who in order to acquire an education to fit them for higher work

pocket book, and presents a bill of credit drawn by Wm. B. Astor, one of the great millionaires of New York authorizing Mr. Smith to trade with that establishment for the full amount of \$10,000.

The principal smiles and says, "Ah, Mr. Smith, that alters the case. We know Mr. Astor, and in his name you can have the \$10,000 worth of goods, and as much more if you bring us his endorsement."

So, though Mr. Smith could not get a dollar's worth of goods in his own name, yet in the name of Mr. Astor he could get all he need ed.

And so though we can obtain nothing of the Lord in our own name, yet in the name of Jesus we may ask what we will, and it will be granted.

It is just like this: Jesus sits down and draws a check on the bank of Heaven and dutes it, and signs it with his own precious name, and writes that name in characters of blood. Yea, his own precious blood leaves the sum, to be inserted, blank and tells us to fill the blank, with all we need, and bear it up to the Bank of heaven, and it will be honored.

He says: (John xiv:13-14) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

And in John xxi:23-24, he says: "Whatsoever ye shall ask the Father in my name He will give it you. Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be full."

So he pledges both himself and his Father to give all we ask in his name.

3. If we would offer effectual prayer, we must put away our sins. David says, Psalms, lvi: 18: "If I regard iniquity in my heart the Lord will not hear me." He does not say: "If I am a sinner the Lord will not hear me." We are all sinners. But what he says is: "If I regard iniquity in my heart" — if I do not loathe and detest sin, and desire to put it away, "the Lord will not hear me." And Isaiah says, Isaiah, lix, 1, 2: "The Lord's hand is not shortened that it cannot save, neither his ear heavy that he cannot hear. Your iniquities have separated between you and your God, and your sins hid his face from you that he will not hear."

We cannot, therefore, make effectual prayer until we put away our sins.

And this includes sins of omission as well as sins of commission. I fear that we make an unjust discrimination sometimes between sins of omission and sins of commission. A sin is a sin, whether it be a neglect to do what we are commanded to do, or to do what is solemnly inhibited.

Take an illustration: I have two sons, James and John. I am called away from home on a given day to transact some business abroad. I call up my boys to give them a charge in relation to their conduct during my absence. I take Jimmy first, and he is inclined to be somewhat rude, I say to him: "Jimmy, as I am going to be absent from home during the day on business, you must not leave the lot during my absence, do you hear me, Jimmie?" "Yes, sir, I hear you," he says. "Well, see that you do not violate this inhibition. Then I call up Johnny, and tell him that I shall be absent on business during the day, and there is a little job of work in the garden which I want him to do during the day, and I do not leave him to infer or conjecture what I want done, but I specify particularly the very thing I want him to do. Then I say to him, "Now, Johnny, do you understand exactly what I want you to do?" And he says: "Yes, sir, I understand perfectly what you want done."

"Well, see that it is all done up nicely by the time I get home." On my return I call up my boys to give an account of their day's transactions. I begin with Jimmy, say to him: "Well, Jimmy, did you leave the lot to day?" And he replied: "Yes, sir, I did. Why, father, you had scarcely turned your

back on home till I was off down town, mingling with the bad boys, and we had a jolly good time of it, assure you." Now, what must I do with Jimmy? He has violated my positive inhibition. You are all ready to say he must be punished for this offence, or your parental authority fails to the ground. Yes, and I must punish him to such an extent that he will not repeat the offence, or else the punishment will do no good, but it will rather do harm. Then I call up Johnny, and ask him if he did the work in the garden which I told him to do, and he says: "No, sir, I didn't, and he is almost too lazy to confess his fault. Now, what must I do with Johnny? I have punished Jimmy for his violation of my positive inhibition. Shall I let Johnny go Scott free, when he has so palpably disregarded my injunction to do the work in the garden? If I let him off without punishment then I lose my parental authority as really as if had let Jimmy go unpunished. No, I must punish Johnny also, and I must punish him to such an extent that when I leave home again, and give him an easy task to be performed, it will all be done up nicely by the time I return. And now let me say that I do not believe in the harsh and unreasonable punishment of children. A parent should never punish a child in anger. I venture a plan for correcting children. Whip a little, and pray a little, and cry a little, and keep on with this process until the will of the child is completely subdued, and then you will most likely never have occasion to punish the child again while he lives.

Now, I do not suppose that I address many Jimmies among the professors of religion in my audience; but as for the Johnnies, I fear there may be many. Let us put away sins of omission as well as those of commission, and then we may offer acceptable prayer.

4. If our prayers are to be prevalent, we must cherish a spirit of free and full forgiveness. The blessed Jesus says: "When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven, may forgive you your trespasses. But if you do not forgive, neither will your Father who is in heaven forgive your trespasses." — Mark xi: 26. And the same doctrine is taught by the Saviour in his sermon on the Mount. See Matt vii, 14, 14.

An implacable man cannot offer acceptable prayer. He cannot be forgiven, and he cannot go to heaven. Such a man when he says: "Forgive our debts as we forgive our debtors," simply prays that he may never be forgiven. It is a solemn thing for an unforgiving man, to use the form of prayer which Jesus gave to his disciples. And the forgiveness which we are required to exercise must be free, and full and hearty forgiveness. It will not do to say, "I can forgive, but I cannot forget." That means generally, "I will drop the matter." Public sentiment seems to require that I should do it. But I will not forget the offence. And when a new offence is committed, I will bring both the old and the new offence down upon the offender and crush him to the earth."

Such a spirit is not the spirit of forgiveness which the gospel inculcates. How does God forgive us? He is represented as casting our sins behind his back; as blotting them out of his book of remembrance. Of course he cannot blot out the recollection of our sins from his infinite mind. But he remembers them against us no more forever. So we should forgive those who trespass against us. We should remember their trespasses against them, no more forever.

T. C. T.

[TO BE CONTINUED.]

SOUTHEAST MISSISSIPPI NOTES.

Hattiesburg Church is intending to ceil and paint their house of worship soon. Several Baptist families have moved to this place recently.

Mr. Sam. Eaton presented them with a fine chandelier a few days

ago. Elder L. E. Hall has promised to assist me in a meeting there soon. We are looking forward to the meeting with great anxiety, hoping and praying for God's blessing. We are still the victims of the whisky curse, although this is a prohibition town. We all hope that the court which meets in this month will make it too expensive to continue it.

Vossburg.—The committee of the old Paulding Church have agreed to appropriate the building of a church in Vossburg. We expect to commence work soon. We have some good material here, and expect to build a strong church after awhile.

Enterprise is on a temperance boom. Mr. Black, the pastor of the Methodist Church at Meridian, will deliver a lecture here to-night. We intend to organize the county at once. The whisky men have already presented a petition to the Board of supervisors asking for an election, but we intend to see to it that no election is ordered for working and trusting in God to make a clean record for the next two years. In this work we want the co-operation of every good man in the county. This is a fight between God and His servants, and the devil and his servants. On this line we will fight and win.

S. O. Y. RAY.

One of our exchanges has for its caption for an editorial the startling words, "Rafting for Christ." We like the tone of this editorial. The writer contends very properly that "there is no financial exigency conceivable which can excuse or justify such a resort. The church which cannot maintain the ordinances of religion without such appeals to the poor and make it worthy of the patronage of the rich. During the session 148 pupils were enrolled, 82 of whom were boarders. The 15th Session opened Sept. 14 1885.

For catalogue or further information address Lowrey & Berry, Blue Mountain, Tippah Co. Miss.

A JERSEY FOR SALE!!

A brother has given to the College a thorough-bred Jersey Bull, entitled to register. Those wishing to purchase address President W. S. Webb, Clinton, Miss. Here is a good chance for some farmer to improve his stock.

D. H. DURHAM,

Blue Mountain, Miss.

HAND RICE HULLER.

Dr. J. R. Sample, of Summit, Miss.,

has made a valuable improvement on his

HAND RICE HULLER.

It is claimed that the machine will now yield as large a per cent. of unbroken cleaned rice, as any rice-hulling machinery in use. Farmers who would like to clean their own rice at home, would do well to get one.

A CARD.

I take this method of informing the public, that Dentistry, is the only business in which I am engaged, and I give

my entire time and attention to the practice of the same in all its branches.

As I do not leave the City, parties from a distance can always rely on finding me at my

DENTAL ROOMS,

(over) Stedman's store, Jackson, Miss.

Teeth extracted with Gas.

Prices moderate. Terms cash.

A. H. HILZEIM - DENTIST.

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BAPTIST RECORD.

J. B. GAMBRELL,
W. S. PENICK,
L. S. FOSTER,

GAMBRELL & FOSTER, Proprietors.

JACKSON, Miss., APRIL 22, 1886.

EDITORIAL.**ATTENTION!!**
DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

Before you can get tickets on the Railroads mentioned elsewhere, you must write to Rev. H. F. Sproles, Jackson, Miss., enclosing stamped envelope and get a certificate of your appointment as delegate to said Convention.

Delegates to the Southern Baptist Convention should send their names to

W. A. DAVIS,
Montgomery, Ala.

He is Secretary of the Committee on Hospitality.

REV. S. C. LEE.

We are not willing that this good man should pass away without a word from our pen to indicate the esteem in which we held him.

Our acquaintance with him began some eight years ago. At the very first, he impressed us as a man of more than ordinary intelligence, and, above all, a good man. We saw him among his own people, as the beloved shepherd, whom the sheep loved to follow. It was never our privilege to hear him preach, but from the pulpits he apparently filled his preaching ability must have been of a good order. As a writer he said always what he meant in a clear simple style. If he was never brilliant he was never muddy. His theology was sound: brought directly from the sacred

scriptures, and well learned. The Bible was his book and this made him a safe religious teacher. He was not carried about by the winds of doctrine, which have moved so many other men. In disposition he was retiring and modest.

We dwell with pleasure on the fact that as editor of the *Messenger*, even when the occasions for conflict were many, we were always in accord.

Sister Lee and the children have our heartfelt sympathy. We commend them to the God of all comfort, while we mingle our tears with theirs, not for the soldier, who has laid down his arms to receive the crown; but that we shall see him no more in the flesh.

**A PROPOSITION QUERY
GOOD WORK.**

In response to Mrs. Quincey's suggestion I am authorized to say that the Ladies' Missionary Society of the Crystal Springs Baptist church will give during the coming year, fifty dollars toward Sister Nelson's support in N. O.

Will the editor, who is also Cor. Secretary, answer a question through the RECORD? It is this, viz.: When the Executive Board of the Central Association made the apportionment of amount to be raised by the churches, did it mean to convey the idea that these amounts would cover all the needs of our work. In other words, if the churches should raise double their amounts would there not be need for it all and more?

In our first quarterly collection at Crystal Springs and Terry we raised, at the first one-third, and at the second one-half, our apportionment. Shall I tell the brethren not to give so much?

W. A. MASON,
Crystal Springs, April 6 1886.

The apportionments were made somewhat as a basis of calculation and not to be binding at all. Many churches will fail to do what they

were asked to do, and many others will do more. Every dollar that can be raised can be well employed. It grieved us all to the heart at the last Board meeting to be compelled to decline making most worthy appointments, because there was no money sight. No, no, let the churches do all they can, and there will be a place for all that can be gathered in.

LOUISIANA NOTES.**ROBELINE.**

This is a new and handsome town on the Texas and Pacific Railway about seventy-five miles south from Shreveport. It has many pleasant homes, a quantity of stores, two or three good hotels, and one church house—belonging to the Baptists. Here is one place where the Baptists are ahead of the Methodist. The latter worship in the Baptist house, and judging from the manner in which the two denominations mingle together they are living in charity and peace.

Our general meeting begun here on the evening of the 13th and continued until Thursday evening. The weather was very unfavorable for the gathering, and many whom we hoped to meet were not present. But we had a good meeting notwithstanding.

The good people had prepared to entertain everybody, and those of us who were fortunate enough to get there had a good time. If there were any among us of epicurean tastes they were certainly gratified, and judging from the anxiety of one, at least, to adjourn at an early hour for dinner, there was an epicure there. The meeting was adjourned by the election of Brother Ponder, of Robeline, as President and Rev. G. W. Hartsfield as Secretary. Brother Ponder made us a fine officer, and presided with great promptness and dignity. We all know with what facility Brother Hartsfield wields the pen.

Col. W. H. Jack opened the discussion with an admirable speech on "the destitution of Louisiana and how to supply it." He is an earnest and forcible speaker, and we do not wonder that he has won such distinction at the bar. As a cultivated gentleman and a consecrated Christian, he enjoys the esteem and confidence of all who know him. His brethren delight to honor him, and as an evidence of their great admiration he has been made the President of the State Convention for several years. His accomplished and excellent wife and beautiful daughter were with him. He could not remain with us but a short time owing to the illness of his aged father.

President Reese of Mt. Lebanon was present, and added greatly to the success of the meeting by his clear and logical thoughts, forcibly and elegantly expressed.

Brother McRimmon, of the Sabine Association, was not only an interested listener, but showed by an earnest talk that he keeps up with the advances of the denomination, and is in sympathy with every good work.

Dr. J. H. Cunningham, of the Robeline Reporter, was on hand with all his tremendous force of energy and good business sense to push forward the interest of the meeting. He is editing a good paper, and its columns are open to all good causes. He is now writing some editorials on "What the coming Legislature ought to do," that are attracting much notice from all parts of the State. He is a clear and vigorous thinker and an entertaining writer, and although he is beyond the "three score and ten," he is as playful and active as a boy. I cannot understand how it is, unless it is daily associating with a bounding, frolicsome grandson, the child of Mr. and Mrs. C. R. Lee.

Rev. W. M. Alfred, the agent of the Board of Trustees of the Keachi Baptist College, was on hand, and made a fine impression with a ringing speech on the "Present and future of that institution." Rev. G. W. Hartsfield gave us a fine speech on "The open bible, the hope of the

world." On Wednesday night writer of this preached to a packed house. Three persons robed for prayer at the conclusion of the sermon.

Brother Hartsfield has been called to the care of this church and has accepted. Judging from members with whom we met, this church ought to be, and with organization and training will be, one of our best churches.

Besides Col. W. H. Jack and family, there were present during the meeting from the Natchitoches church the Commonwealth's Attorney, Mr. Scarborough and his excellent wife and Miss McCook. We were delighted to meet these excellent Christian ladies, since we had heard so often of their self-denying labors in the church at Natchitoches.

A letter from Brother Tomkies at this place April 12th says:

"We commenced a meeting here last Friday night. The indications are favorable at this date for a fine meeting. The congregations have steadily increased and there is marked interest. Four have asked for the prayers of the church."

Brother Tomkies remained at Opelousas to aid Brother Scofield in the above meeting, and was not at our general meeting at Robeline.

He and Brother S. were both missed, but we trust they were doing a great and good work. We would have been delighted to have joined them as they desired, but we have been away from home so much that we felt that home interest demanded our attention.

We neglected to say that a collection was taken at Robeline amounting to \$37.90 for the benefit of our students fund.

A letter from Rev. D. H. Burt of Arcadia brings the sad intelligence of his continued bad health, and he speaks of going to the mountains of Southwestern Texas. He expects to go about the first of May. Brother Burt is one of our most faithful pastors, and we shall miss him in our State. He is a good preacher and a true Christian gentleman. We heartily commend him to the sympathy and fellowship of Christians anywhere he may go, and trust he may soon be restored to perfect health.

THE STATE-WIDE CONFERENCE.

Although a variety of causes seemed to conspire against the meeting, yet it was a precious and profitable one and proved to be a real spiritual uplifting to the members in attendance.

BOARD MEETING.

The afternoon was given to a meeting of the Convention Board. The Corresponding Secretary gave a full and complete statement of the work of the Board since the last meeting, and of the progress of contributions to all the different objects of the Convention work. On the whole the statement was gratifying and yet every pastor was impressed with the importance of pressing the different departments of work within the next few months.

In one department of work there was an enlargement made. A number of young ministers were employed to work as colporteurs during the summer vacation of two and a half months. This gives needed employment to these young ministers and also greatly augments the good done by the Convention.

All members of the Conference were invited to this Board Meeting and a number of them were present and took part in the councils of the Board.

THE INTRODUCTORY SERMON.

Tuesday night was a real spiritual feast. After reading the conversation between our Lord and Nicodemus, the assurance given by our Savior of the coming of the Spirit and the account of His descent on the day of Pentecost, Brother Lomax spoke from these words (John 14:26) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, etc."

Attention was called to the History of Baptist Institutions in America. Baptists had a share in the founding of Harvard College, yet when one distinguished President of Harvard became a Baptist, he had to give up his place on that account. Sir Isaac Newton took a deep interest in higher education and was instrumental in founding a Seminary. Baptists were instrumental in

founding Rhode Island College, which finally became Brown University.

Brief reference was made to the baptism of Dr. Judson, (1812), the organization of the Triennial Convention, the establishment of Columbian, Madison and Colby Universities, and to the fact that in the United States Baptists have 18 Theological seminaries and 48 Female Seminaries under Baptist control.

In Canada the Baptists have the same record in connection with higher Education.

Upon their mission fields they also have their theological and training schools. Carey, besides the other work of his life, accomplished a wonderful educational work. He secured and aided in making the translations making the Scriptures accessible to 330,000,000 of people. It was a grand honor, this which God conferred upon this Baptist preacher. They have been active in the organization of Bible societies for the circulation of the Scriptures.

The masses of the non-conformists in England were utterly neglected by the established church. Robert Raikes was the moving spirit in modern Sunday-school work, which was merely to gather these neglected children together and teach them to spell and read. Thus the opening of educational work in England had this spiritual beginning. Baptists and Congregationalists have been pre-eminent in educational work. A glowing tribute was paid to Miller, P. Jewett and Matthew Vassar, and the writer passed to mention of

BAPTIST SCHOLARS.

and among these were Bunyan, Milton, John Gill, H. B. Hackett, T. J. Conant and Francis Wayland and Joseph Augus of England.

The importance of the Seminary and Mississippi College was insisted upon.

Dr. Bozeman read a paper upon the IMPORTANCE OF MISSISSIPPI COLLEGE to all all our denominational enterprises.

First, Orderly pastoral work and the constitution and development of the churches is a most important denominational work. Thus the inherent vitality of the gospel multiplies itself. Does the College aid this? It does, by imparting large views of missions and religious work to the young ministers. J. J. Jackson and J. T. Barrett are mentioned as good workers.

Second, Unification and harmonious effort should characterize our labor. The men educated here are a tremendous force in securing this unity and harmony. The Record aids in this and the College aids the RECORD.

Third, State Missions have been greatly aided by the College. Take the influence of the College from this work and it would be seriously crippled.

Fourth, Foreign Missions, the greatest of all our work, is greatly aided by the College.

Fifth, Education is greatly aided by the College. Its aim and object is to secure the education of the young men of the State. Everyone leaves with a great influence in favor of education. It advances education in various ways, such as direct work in training the students, indirect work in the teaching of the students and in the demands for education created by the presence of its students in their neighborhoods and in other ways.

Brother Z. T. Leavell gives us some fine thoughts on the subject of The Necessities of the College.

It needs more educated ministers in the State who can appreciate its work and advance that work.

It needs more paying pupils. While endeavoring to bring in as many young ministers as possible.

James Nelson also sought out young men who would pay the College tuition.

It needs a clear idea in the minds of the people as to why the College is not self-supporting. This fact must be widely and wisely explained.

It needs an explanation of the financial reverses of the College.

Consecrated business men want to know where all the money raised for the College has gone.

We need to learn that large institutions of learning are of slow growth. All colleges have had this struggle for permanency.

Another need of the College is an endowment and an assured current support until this endowment can be secured.

A man is needed to give himself to the financial work of the College.

At the conclusion of these papers, Secretary Gambrell urged the young men to go out as advocates of education. Let the young ministers, when they become pastors, notice all schools in their reach. Visit them and think none too small for you to notice. Let the College be the religious glory of the State.

GULF COAST ASSOCIATION.

In speaking of this little Association, we must reverse Dr. Tucker's estimate of Georgia Baptists.

"Many but not much." On the Coast, Baptists are not many but much.

The Association met with the Moss Point church last Thursday. Eld. O. D. Bowen was re-elected moderator and Bro. W. R. Washington clerk. We did not reach the place till Friday, and cannot report first day's proceedings particularly.

The Senior returns from the Gulf Coast Association too late to get his notes in this issue.

We had a good meeting, and many good things that were said will appear next week, along with some impressions of things in general and particular.

Pastor Noffsinger reports the meeting at West Point running well. Bro. Gray is doing some of his best preaching. Four have been received for baptism.

A great meeting at Comb City: 50 conversions, 35 admissions and more to follow. Bro. Hatch leaves for home, but pastor Hall will continue the work.

At my last appointment at New Providence church, I baptized one; a young man and head of a family.

Those wishing appointment as delegates to the Southern Baptist Convention have no time to lose, but must write immediately to Rev. H. F. Sproles, Jackson, Miss., enclosing stamped envelope, for certificate of appointment as delegates. Those failing to do this will have to pay FULL FAIR going and returning.

MISSIONS.**FINALLY.**

This will be our last appeal before the Southern Baptist Convention for contributions for Home and Foreign Missions. Send in funds promptly, and fail not.

We took the Lord's Supper last Sunday for the first time in our church, and on Tuesday night we had our first Baptismal service. It was a novel sight to many of the crowd who gathered with us on the occasion. It was a solemn impressive service to all. We received one by letter Sunday and one Tuesday, and one also by experience Tuesday, three this week. We are rejoicing and praising the Lord.

E. E. KING.

BROTHER L. BALL: My people at Pleasant Grove church, Zion Association, would be pleased to have you call again.

We have contributed for State Missions thirteen dollars and thirty cents, also ten dollars for the Seminary. Our people at Pleasant Grove will do their duty. During the collection for State Missions a little boy of four summers made a contribution. I love to see the children being trained up in the way they should go.

T. N. LUSK.

Ebenezer dismissed to help build St. R. R. E. two Sunday meetings. members pray in p

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Ebenezer church has recently dismissed by letter seven members to help constitute a church at Norwood Station on the L. N. O. & T. R. R. Ebenezer church has now two Sunday schools and a prayer meeting. Nearly all the male members of New Providence church pray in public. J. L.

REPORT

OF THE CENTRAL COMMITTEE FOR THE QUARTER ENDING APRIL 1ST, 1886.

Aberdeen—\$5.00 Ministerial Education, \$5.00 College, Home Missions, \$5.00.

Antioch—\$10.00 for 2 quirs.

Batesville—State Convention Board, \$2.50, \$22.35 repairs.

From Miss Cora M. Leigh—\$1.00 to help support young preachers.

Blue Mountain—\$3.30 for Mrs. Sanford.

Carrollton N. O. from L. M. S. & V. Ind. School \$25.00

Clinton—Foreign Mission Board \$18.60, \$1.50 Ministerial Education, \$3.40, College.

Carley—\$1.45 association.

Columbus—Foreign Mission Board \$15.00, \$10.00 for Mrs. Nelson, Home Missions, \$25.00.

Courtland—\$3.00 to Pope's Station.

Cherry Creek—\$6.00, for Mrs. Nelson.

Concord church near Shubuta—\$3.80 Home Missions.

Forest—Foreign Mission Board \$11.80.

Hazlehurst Damascus church—State Convention Board, \$10.00, Home Missions, \$2.50.

Kosciusko—Foreign Mission Board \$5.00, \$1.00 Home Charity.

Liberty—Foreign Mission Board, \$5.00.

Meridian—\$1.00 to portrait of Mrs. David.

Mt. Paran—Home Mission Board, \$10.00

New Albany—Foreign Mission Board, \$1.00.

New Orleans 1st church Foreign Mission Board, \$4.45, Home Mission Board, \$17.25.

New Orleans 1st church, Ind. school Home Mission Board, \$18.85.

Oxford—Foreign Mission Board, \$4.25, Home Mission Board, \$3.50 State Convention Board \$3.90, Mrs. Sanford, -1.20, -5.00 to Port Gibson.

Young People—\$1.89 for Mrs. Nelson.

Sallis—\$8 to Mrs. Nelson in December; \$82.46 home needs.

Shubuta—For baptistery, \$30.

Steen's Creek—Foreign Mission Board, \$5.75.

Steen's Creek Willing Workers—Foreign Mission Board, \$1.00; Home Missions, \$21.65.

Senatobia—Ministerial Education \$3.60.

Young Ladies' Society of Senatobia, \$5.00 to W. D. Powell, \$3.65 to College.

Spring Hill—\$7.00 for College, \$1.35 from Sunday-School, \$8.53 for Benevolence.

White Oak Willing Workers—Con. Board, \$10, three quilts for College.

Starkville—\$5.00; too late for report in Jan.

Starkville—Foreign Mission Bd. \$5.50; Home Mission Board, \$5.00, \$4.00 by Brother Piker.

Smyrna (new)—Home needs, \$3.25.

Woodville—Con. Board, \$2.00; Home needs, \$8.25.

Yockanocky—Foreign Mission Board, \$2.10.

TOTAL.

Foreign Missions, \$90.15; Home Missions, \$85.49; Convention Bd., \$32.85; Ministerial Education and Mississippi College, \$31.50; All other mission work, \$33.50.

TOTAL SENT THROUGH CENTRAL COMMITTEE.

F. M. B. \$26.25; H. M. B. \$10.39; Con. Board, \$10.50; Min. Ed. and Miss. Col. \$8.25; All other mission work, \$15.50; \$50.89, home needs.

SUMMARY FOR YEAR ENDING APRIL 1st.

F. M. B. \$258.55; H. M. B. \$239.48; Con. Board, \$195.95; Min. Ed. and

College, \$175.50; N. O. \$134.21. Total, \$1,003.69.

SENT THROUGH CENTRAL COMMITTEE.

F. M. B. \$79.85; H. M. B. \$30.38; Con. Board, \$39.15; Min. Ed. and College, \$9.25; N. O. \$66.31. Total, \$294.79.

In the summary, there is no mention made of monies used for Home needs.

Respectfully submitted,

MRS. A. J. QUINCE.

Dear Sisters:

For the next year, shall I strike from the list the names of those societies who have not reported for over a year? I do not wish to do it. I know how to sympathize with those who live in the country. They have many difficulties. I quote from the letter of one of the secretaries: "Often, owing to inclement weather we do not meet three times during the quarter, hence for a quarter's report there is very little, or sometimes nothing, by way of contribution to report; for this same cause I have often let the time slip by without sending you even a statement that we are at work. This is true of a great many societies all over the State, and for their encouragement (if it will be any) I intend hereafter, to make a report of some kind as each quarter rolls by, whether there has been any work done, or contributions made, or not."

Again, if I have a children's meeting I want the pastors and parents there so that they may learn how to conduct such a meeting and besides in that meeting I need their prayers and sympathy. In fact, it seems very hard to separate the men's women's and children's meetings. God put them together in families and in churches and, perhaps, we had better let them be together.

My great object in all this work is better religious and moral instruction for the children. They are sadly neglected. We have children's Mission bands and Sewing schools in many of our churches. Also sister's Mission societies and through them great results have been accomplished.

You will see by my little paper, "Hope" that I send you, some of their work.

Last year, through these and other agencies, I collected for Africa, \$87.30 and for Home Missions \$86.50. None of this money was raised in N. O. In most of the churches this was the first money they ever gave to missions, indeed, I was the first one that ever told them that there were 856 millions of human souls that had never heard the name of Jesus.

Dear Brother Gambrell, I do ask your prayers and sympathy in this great work!

Sister J. P. Moore.

Missionary of the Women's Baptist Home Mission Society.

with us for one year, but Rev. S. T. Clanton, the agent of the Publicity Society for this State, conducts them, Rev. A. M. Newman; our State Missionary and myself assist. They are not held regularly in each Association as yet, but that is our aim. These Institutes are a great blessing to all who attend. Practical every-day religion is here taught.

The plan of our building has been agreed upon, and as soon as practical, will be furnished the public. The school is moving on grandly steadily increasing in members and interest.

Wishing you much success in your work of love.

I am, yours fraternally,

L. A. TRAYLOR.

If you hear that others have spoken ill of you, consider whether you have not done the same thing about many people.—*Seneca*.

When we are most filled with heavenly love, then are we best fitted to bear with human infirmity, to live above it and forget its burden.

The exuberance and lassitude of spring time are indications of the sluggish action of the blood, overloaded with carbonates accumulated by the use of heating food in winter. This condition may be remedied by the use of Ayer's Sarsaparilla, the best blood purifier known.

Perfect soundness of body and mind impossible only with pure blood. Leading medical authorities endorse Ayer's Sarsaparilla as the best blood purifying medicine in existence. It vastly increases the working and productive powers of both hand and brain.

IMPORTANT.

We desire to correspond with several more active, intelligent men, with a view to getting them to aid us in selling "Alex. H. Stephens' Pictorial History of the United States." A new edition recently issued with Appendix by Mr. R. A. Brock, Secretary of the Virginia Historical Society, giving President Cleveland's inaugural, with a picture of his taking the oath of office. The most popular and fast selling book ever offered in the South. Splendid terms. Also other attractive and fast selling books. A fine line of Family Bibles at exceedingly low prices; with or without the new version of the Old and New Testament in parallel columns. "Year-circulars and terms," Johnson & Co., publishers, 1013 Main St., Richmond, Va.

AVE you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

T. P. BARR.

THOS. P. BARR & CO.

DEALERS IN

The Celebrated Favorite Oil

COMMERCIAL COAL OIL,

BURNING FLUID,

EXTRA WINTER STRAINED LARD OIL,

AND OTHER

LUBRICATING OILS.

LAMPS OF EVERY DESCRIPTION A SPECIALTY.

STAPLE & FANCY GROCERIES.

Good Commercial Coal Oil at 20 Cents per Gallon, by the retail

My "Favorite Oil" is the Acme of Perfection, high enough test to be what is called

FIRE PROOF.

Its specific gravity is just at that point to enable it to burn freely giving a steady white light without smoke or offensive odor.

I do not try to humbug you by stating that there is some secret safety ingredient in this oil, but claim that the "Favorite" is absolutely pure and safe.

I am willing to put it to this test:

Go and get a sample of the finest oil you ever saw or heard of, and then take a sample of my "Favorite" and have both analyzed, and if there is any ingredient of safety in the other that is not in mine, or if there is any ingredient found in mine detrimental to it, that is not in the other, I pay the expenses and make you a nice present. Give it a trial and be convinced that the FAVORITE is the oil for you to use.

T. P. BARR.

Jackson, Miss.

Pearl St. 2nd-Door East of Opera House.

DON'T FORGET

That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

WE WILL SELL

Ladies' heel and toe slippers, \$7.50

new style.

Ladies' fine heel and toe slippers, 1.00

finest grade.

Ladies' kid Newport ties, very fine kid, 2.00

Ladies' fine kid button shoes, 2.00

from.....1.50 to 4.50

Mundell's Solar-tips, nothing better made for children, misses and boys school wear, children's sizes, 1.00

misses and boys sizes, 1.50

Gent's canvas bats, 1.00

Gent's fine guitars, Button and bats, from 1.50 to 6.00

PARASOLS.

There never has been a prettier, more stylish or cheaper line of these goods brought to this city. We bought direct from manufacturers, known to the whole world for the style, elegance and finish of their goods.

The Mauresque

Is black satin, lace trimmed, changeable linings and latest shape canopy top, price, \$5.75

Black and colored satins, canopy

to lace trimmed, 2.50 to 3.50

Plain black and colored satin, 1.00

All silk, black,.....1.50 to 2.50

Lower grades from 35cts up.

All linen buck towels 10 cents.

Our own 25 cent towel is worth nearly twice the money and isn't an equal on earth for quality and price.

Landon and pique, 5cts.

Cheek mainsocks, 5, 8, and 10cts.

Heavy brown domestic, 4, 5, and 6cts.

Bleached domestic, 5, 6, and 7cts.

A good straw hat for 5cts.

Cape May Flats - - 15c.

These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest: We offer no beats under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figure.

W. A. WHITING,

When you go to New Orleans stop at 427, Carondelet St. Near several lines of street cars and a number of Protestant churches: in walking distance of Canal Street. DIRECTIONS—Those coming on the I. C. R. R. take the Red car at the Depot, get off at Carondelet and a walk of 4 blocks will bring them to the house.

BOARDING.

When you go to New Orleans stop at 427, Carondelet St. Near several lines of street cars and a number of Protestant churches: in walking distance of Canal Street. DIRECTIONS—Those coming on the I. C. R. R. take the Red car at the Depot, get off at Carondelet and a walk of 4 blocks will bring them to the house.

NEW DRUG STORE.

In Brandon,

by

J. R. CATO & CO.

Everything in our line at Rock Bottom prices.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horhound and Tar, the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c, 50c and \$1.

FOR SALE.

BERKSHIRE PIGS.

BAPTIST RECORD.**HOME CIRCLE.***Conducted By Mrs. M. T. Gambrell.***POETRY.****WINDING UP TIME.**

A wee brown maid on the doorstep sat,
Her small face hid 'neath a wide-brimmed hat.
A broken clock on her baby knee
She wound with an ancient, rusty key.
"What are you doing my pretty one?"
Playing with time?" I asked in fun.
Large and wise were the soft, dark eyes.
Lifted to mine in grave surprise,
"I've windin' him up, to make him go;
For he is so dreadful, rusty and slow."
Winding up time? Ah! baby mine,
How crawl these lengthened moments of thine!
How sadly slow goes the staid old man!
But he has not changed since the world began,
He does not change, but in after years,
When he hingies our cup of joy with tears.
And duties are many, and pleasures are fleet,
And the way grows rough 'neath our tired feet,
When the day is too short for its crowd of cares,
And at night surprises us unawares,
We do not wish to hurry his feet,
But find his going all too fleet.
Ah! baby mine, some future day
You will throw that rusted key away,
And to Phœbus' car you will madly cling.
As it whirled along like a winged thing,
And wonder, how years and years ago,
You could ever have thought that time was slow.

LORD HELP ME.

The wondrous light wrapped up in that scene in our Lord's life when the woman of Canaan cried after him concerning her afflicted daughter, has brightened the clouds over many another sorrowing mother's heart. How many mothers in our land to day are calling to God from day to day to have mercy upon them because of their children. To day, too, there are disciples who would fain have these mothers sent away because of their cries. The Lord seems to delay the answer, the days seem so long and the demons seem to be securing stronger hold and more firmly binding sinful habits upon their children with fetters of brass, and bolts of steel. What must be done? This delay is a test of faith. This test of faith seems to throw over the mothers' hearts the shadow of a great darkness, but the lesson of the Syrophenician woman's faith shines out with vivid brightness "then came she and worshipped him saying: 'Lord help me!'"

There was yet another test of her faith, when the master seemed to class her with the dogs, but her plea for the *crambs* demonstrated the strength of her faith, and her ears drank in the music of the blessed words: "Oh, woman, great is thy faith, be it unto thee even as thou wilst."

Do you suppose, oh weary-hearted mother, that that woman ever in her earth-life quite understood *why* the Lord delayed the granting of her prayer? Neither may we, mothers of to-day, understand why we must wait through weary years, until our eyes are dimmed by age or darkened by death's shadows, to see the salvation of our children. As surely we must be emptied of self-pride, willing to be numbered among the dogs, and take thankfully the scrubs that fall from the master's table before the blessing will come. It is the privilege of faith to wait with patient hope the answer of peace and pardon which shall come in God's own time. A touching letter has stirred to its utmost depths the mother-heart within us; it reads thus: "Oh, that there were no saloons in the land! Help me to pray for my son." That woman, sore wounded in her most sacred affections, cried unto God and beg the prayers of Christians for her son. What is left to her, what is left for all such? Only to come nearer to Jesus, and reiterate the unfortunate cry, "Lord help me!"

Thank God for the record of the Syrophenician woman's faith, and for the divine assurance that there is worship in the cry, "Lord help me."

TEMPERANCE.

Temperance people are the best people in the State. They preach and pray about it and stir the women up to work and pray against whisky, but all that does good, *because it don't get votes*. I can take a gallon of whisky and a five dollar bill and go out and buy more votes than all the temperance men can get. That is about the sum and substance of the remarks made by one of the members of our late Legislature. Does that uncover any of the means used to get a seat among our lawmakers?

—Dr. Samuel Emelin, Sec'y College of Physicians and Surgeons, Philadelphia.

Alongside of all the teetotalism that exists, there is an appalling amount of tippling that does not distinctly intoxicate, but saturates the principal organs, and destroys them more quickly than would an occasional debauch — Editor London Lancet, Dec. 1884.

Don't take your daily wine under any pretext of its doing you good. Take it frankly as a luxury — one that must be paid for, by some persons very lightly, by some at a high price, *but always to be paid for*. And mostly some loss of health, or of mental power, or of calmness of temper, or of judgment is the price.

—Sir Henry Thomson, one of the most distinguished living surgeons.

It exercise throws off all superfluities, temperance prevents them; if exercise clears the vessels, temperance neither saturates nor overstrains them; if exercise raises proper ferment in the humors and promotes the circulation of the blood, temperance gives nature her full play, and enables her to exert herself in all her vigor; if exercise dissipates a growing distemper, temperance starves. —Spectator.

YOUNG HOPEFULS.

For a long time the readers of the *Record* have known Bro. S. White of Natchez. We had the pleasure of a little visit from him as he was on his way to attend the great Clinton meeting, and while with us he expressed a wish to keep on working for the young folks through the columns of this paper, and so we asked him to "come in" among our young hopefuls. Now, none of you little people need laugh, for Bro. White has as young a heart as anybody, and, although some of his crown of glory has fallen on his head, he is hopeful even of this present life, and brightly looking forward to the climax where his youth waits for his coming. All will be glad to welcome Bro. White among the Hopefuls. Read and profit by the good words he sends this week.

My Dearly Loved young Readers of the *Record*:

I feel that I cannot help trying to extend my acquaintance with you, but as I cannot personally visit you all, our beloved Sister Gambrell has consented to let the Home Circle of the *Record* be the medium through which we can hold weekly meetings. So I want you all to become members of our society of "Little Seekers for the footprints of Jesus," and we propose each week to tell you something of some dear lamb who has found those footprints, and how they place their own feet in them, and follow the loved Master. And as we want our members everywhere, we propose this week to give you a word picture of what we are attempting. See then, a lady in whose heart love to God and love for souls dwells, and who hears the Master saying: "Feed my lambs." She is surrounded by a group of children of the rich and poor, for you must know that the poor are welcomed and the rich are not kept out; a grand absorbing matter is being talked over, for all are very earnest and very intent upon the subject, so we will listen to what the good woman is saying, for it is a lesson for the young "Foot-print Seekers." She says: "Now my dear ones, we have been talking about the Good Shepherd, of what he has done for us, and the Bible tells us that he left an example that we should tread in his steps. As you have joined yourselves together to seek his foot prints I propose that we first seek his "obedient footprints," and find some place where your foot will fit, or rather place your foot and then when we meet a week hence let us hear the result."

Now, my dear young friends, wherever you live, will you not take this same lesson. Find the footprints, place your feet in them and follow the Master, remembering that "obedience is better than sacrifice." Then want you to write and tell me of your success, then we will make notes in our weekly talks in the *Record*, and I am sure we will build up a friendship and fraternal love that will do us all good. Next week we hope to show how some boy girl has succeeded.

S. WHITE, Natchez, Miss.

SELECTED.**WHATSOEVER A MAN SOWETH.**

(Continued from last week)

Farmer Tom was out in the fields working like a tiger himself to keep up the lagging spirits of the men.

I never see such a man ter work and make everybody else work too, grumbled one man to his companion, pausing to wipe his reeking brow. "And that poopy wife of his'n slavin' herself to death because he's too all-fired stingy to get her any help. I declare for it, my Nancy don't work half so hard as she does."

The man went on with his hoeing but Tom, whom he supposed out of earshot had not been so far ahead but he had caught the drift of the conversation:

"Can it be that Mary is working too hard?" he thought, recalling her face as it had looked that noon.

Then the face of the girl he had wed five years before — why, it was five years that very day — came before him radiant with youth and happiness. The contrast did not suit him.

But all women grow old faster than men," he said to himself, and then tried to dismiss the thought.

Somehow it would not stay banished, work as hard as he might.

That night when he reached home, Uncle Warren who had quarrelled with all his sons, had a tale of grievance to relate.

You know how I axed my son,

Joseph, more'n a month ago, for my old eight-day clock.

To-day he comes along, and when I told him I'd have it if it took a sheriff to get it,

he says with a long-drawn sigh,

"Father I'd rather go home and find

my best cow dead than to give up

that clock." Well, poopy soon after

he'd gone one of his neighbors come

along an' sez he, "Well, grandpa

you've lost your clock. Joe boxed

it up and carried it off somers, no

body knows where." Jest to think

of bavin' sech a mean man for a son,

after all I've done for him!"

The man whimpered like a child,

forgetful of the fact that from their early youth he had instilled it into

his children's minds that "gettin'

and savin'" were the chief ends of

man. They were living his advice

now; their chief solicitude concern-

ing him being that he should leave

them his money. The old man

readily perceived this and he quar-

reled persistently with each before

taking refuge with his nephew,

vowing never to leave them a cent of

his property.

To-night Uncle Warren's com-

plaints jarred on Tom's mood.

The poor, loveless, unlovable old

age looked more forlorn than usual

every restive movement. To have

"perfectly natural" children seems

to be the outspoken ambition of

parents who have succeeded in retro-

grading their offspring from artifi-

cial civilization to that pure and

wholesome savagery which is evi-

dently their ideal. "It is assumed

nowadays," declares an angry critic,

"that children have come into the

world to make a noise; and it is the

part of every good parent to put up

with it, and to make all household

arrangements with a view to their

sole pleasure and convenience."

That the children brought up in

this relaxed discipline acquire

certain merits and charms of their

own, is an easily acknowledged fact.

We are not now alluding to those

spoiled and over-indulged little peo-

ple who are the recognized scourges

of humanity, but merely to the boys

and girls who have been allowed

from infancy that large degree of

freedom which is deemed expedient

for enlightened nurseries, and who

regulate their conduct on a vast ma-

jority of occasions. They are, as a

rule, light-hearted, truthful, affec-

tionate, and occasionally amusing;

but it cannot be denied that they

lack that nicely of breeding which

was at one time the distinguishing

mark of children of the upper class-

es, and which was, in a great meas-

ure, born of the restraints which

surrounded them. The faculty of

staying still without fidgeting, of

walking without rushing, and of

speaking without screaming, can be

acquired only under tuition; but it

is worth some trouble to attain. When Sydney Smith remarked that the children of rank were generally so much better bred than the children of the middle classes, he recognized the greater need for self-restraint than entered into their lives. They may have been less natural, perhaps, but they were infinitely more pleasing to his fastidious eyes, and the unconscious grace which he admired was merely the reflection of the universal courtesy that surrounded them. Nor is this all.

"The necessity of self-repression," says a recent writer in *Blackwood*, "makes room for thought, which those children miss who have no formalities to observe, no customs to respect, who blurt out every irrelevance, who interpose at will with question and opinion as it enters the brain. Children don't learn to talk by chattering to one another, and saying what comes uppermost: More listening with intelligence involves an exercise of mental speech, and observant silence opens the pores of the mind as impatient demands for explanation never do."

This is true, inasmuch as it is not the child who is encouraged to talk continually who in the end learns how to arrange and express his ideas. Nor does the fretful desire to be told at once what everything means imply the active mind which parents so fondly suppose, but rather a languid precipice, unable to decipher the simplest causes for itself. Yet where shall we turn to look for the "observant silence," so highly recommended? The young people who observed and were silent have passed away—Little John Ruskin being assuredly the last of the species—and their places are filled by those to whom observation and silence are alike unknown. This is the children's age, and all things are subservient to their wishes. Masses of juvenile literature are published annually for their amusement; conversation is reduced steadily to their level while they are present; meals are arranged to suit their hours, and the dishes thereof are simpler and toys more elaborate with each succeeding year. The hardships they once suffered are now happily ended, the decorum once exacted is fading rapidly away. We accept the situation with philosophy, and only now and then, under the pressure of some new development are startled into asking ourselves where it is likely to end.—April Atlantic.

Rev. W. C. Black—who looks like a priest, but is not—is doing business at the old stand of morality and patriotism. As Chairman of the Committee on Organization, he is as much a success as he was as Editor of the *Temperance Column* in the *Tribune*.

It seems that the Chicago people have reformed the reformers, Sam Jones and Sam Small, and made them give up tobacco.—Ex.

Dr. Geo. B. Taylor, late Missionary to Italy, at present chaplain at the University of Virginia, is to preach the commencement sermon May 30.—Ex.

The Texas Baptist papers seem to have some difficulty over consolidation. They fire into each other at a fearful rate, at least it seems so to an outsider. However, there may be more noise than execution. We suggest that both papers consolidate with the Baltimore Baptist, and thus give not only to Texas, but the whole country, a paper of which every Baptist would be proud.

One of the secrets of living a happy life consists in being practically an optimist. Make the best of everything, and think the best in regard to everything, and thus live on the bright side of life. Every life has a bright side, and the better way is to look at it as much as possible.—Independent

The Scriptures put this in a better light when they assure us that

"all things work together for good to them that love God," etc.

ESSAY.

Elements of Ministerial Power and Success.

BY W. M. REESE, PRESIDENT MT. LEBANON COLLEGE.

1. As an essential element of ministerial power and success, I mention, first, good common sense. Whatever his gifts and acquirements in other respects may be, nothing can supply to the minister the place of good natural sense. In the truly able minister of the gospel, there must be a happy combination of the wisdom of the serpent with the harmlessness of the dove.

2. Genuine faith and piety are essential elements of ministerial power and success. Without faith it is impossible to please God; and without union with Christ through the true and living faith, the man is but a severed, withering branch, incapable of bearing the genuine fruits of righteousness. With soul enveloped in spiritual darkness, it were easier for a man to kindle a flame with a lump of ice, than to "preach the word in the power and demonstration of the spirit; nor can he be regarded as an example to others of gospel faith and piety. A phosphorescent light, emanating from a decayed substance, presents the appearance of fire; but the easily detected fraud entirely disappears before the brightness of the rising sun. Thus, the hypocrite may dissemble piety and mislead the unwary, but the deception is exposed and dispelled under the light of true righteousness. Supported by a firm trust—a living faith in the Lord Jesus, the minister can walk to his Master over the waves of life's tempestuous sea; but he that doubts, beginning to sink, becomes as powerless as a new-born babe. All things are possible to him that believes.

3. Watchfulness and prayer are elements of ministerial power and success. These two are united in God's word, let us not put them asunder. "Watch ye and pray always," said the sorrowing Redeemer to his disciples, and the faithful Paul, in after years, catching up the sound, re-echoes the words, "pray always." In sad and solemn tenderness, the Savior urges his disciples, "Take heed to yourselves." Likewise the weeping Paul charges the heart-broken elders of Ephesus, (Acts 20:28-31) "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers." This admonition of the Apostle deserves special notice. The devil is always on the alert for opportunities to do evil; and if what you are doing is for God's glory, you may expect him to oppose you, and to seek in every conceivable way to accomplish your defeat. "Therefore, put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." My dear young brethren, especially do I exhort you with all the earnestness of my soul, "Watch and remember—take heed to yourselves." Alas! how many, through disregard to this admonition and warning of the Apostle, have fallen into shameful reproach and the snare of the devil. If, in time to come, the Holy Ghost shall make you overseer or bishop of two or more churches, it may not be a bad idea to go to your appointments on horseback, or to provide yourself with a buggy affording seating capacity for yourself alone. The Master has need of your reputation and influence; hence you are required to abstain from all appearance of evil, to keep yourself unspotted from the world, to be of good report of them which are without. Therefore, "watch and remember—take heed to yourselves." If a man will not take heed to himself how shall he take heed "to all the flock" of God—"the church of God which he hath purchased with his own blood?" What a grave trust is this—what a fearful responsibility

is yours! If our Lord has paid such a price for his church, how precious indeed must it be to him! What great need of watchfulness and prayer, that you may find "grace to help you"—that you may be able to defend the flock against the "grievous wolves," while you feed it with heavenly manna.

4. Application, industry and consecration are elements of ministerial power and success. The great mission of the preacher is to do good to all men, especially to those that are of the household of faith. It is required of him to "wait on his ministering,"—to be "not slothful in business, fervent in spirit, serving the Lord." There is no place in the divine economy for a lazy preacher. Such a preacher can never sustain himself, nor, for any great length of time, command either the respect or confidence of his charge. There is so much drudgery and "weariness of the flesh" in the study and preparation necessary for his pulpit and other ministries, that it is not strange if he shall yield to the temptation to frequent repetition of old sermons, or to the lazy preacher's besetting sin of plagiarism. You, my brethren in the ministry, are not all Timothys. Indeed, I fear that the race of Timothys is well nigh extinct. But if it could be said of each of you, "From a child thou hast known the Holy Scriptures," it would still be necessary for you to "study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Remember that you are but earthen vessels; and no matter how full you may be at the beginning, if you keep drawing out while you make no effort to replenish, the supply will become stale, exhausted, or reduced to dregs. If you would be successful ministers of the New Testament, there is absolute necessity for constant application to the fountain of God's word, earnest industry in the Master's work, and consecration to His service. By consecration, I mean such devotion of yourselves, body, soul and spirit—all you have and are, to the service of the Master, as will cause you to do with all your might and for His glory all that your hands find to do.

The expression "Ministerial consecration" is misleading and mischievous: as if there is one kind of consecration for the minister, and another for the layman. Whatever gifts God bestows upon his servants He designs to be used to His glory; and to determine that because you are called to preach, you will do nothing else, is presumption, rebellion, and an insult to God. "What soever thy hand findeth to do, do it with thy might," is just as pertinent to the preacher as to the layman. Every true servant, then, will seek to know and to do whatsoever his Master will have him to do; and when necessity requires it, to supply his own wants and the needs of those dependent on him, he will not hesitate to make tents or drive the plow, while, as opportunity offers, he will continue to proclaim the unsearchable riches of Jesus. It is not impossible then, my brethren that a minister of the gospel may be a farmer, a physician, or a school teacher, and at the same time consecrated to his Master's service. Such a minister will be anywhere and under all circumstances, a power for good.

5. Order, system, and ability to put others to work deserve earnest consideration as elements of ministerial success. "Let all things be done decently and in order," is of special importance as applied to pastoral work. Many good men and able preachers fail utterly because of a want of system. Everything is left to go at loose ends, and it goes. A poor system is better than no system. Nothing can be made a permanent success without some kind of system. Here is the secret of the failure of "many godly, devoted, hard working pastors, whose churches decline in spite of their efforts. He feeds a dominoing church on the choicest promises of God's word—sweet food, indeed, but not at all suited to the necessities

of the case; for what use can the lazy, the indolent, the disobedient servant make of the promises made by the Master to the faithful and obedient servant? But the pastor does all the praying, all the preaching, all the talking, and nearly all the singing, and wonders that in spite of all his efforts the church declines?

Paul calls pastors bishops, overseers etc. What would you think of the overseer who enters the field and attempts to do all the plowing, all the hoeing, and all the sowing, while the laborers sit idly and look on; and after all his efforts the overseer wonders that his crop gets into the grass and fails to bring forth the increase. You would feel ready to say to him, "Sir, your success lies not so much in what you do yourself, as in what you have others to do. If you would succeed, lay down your plow and put these idlers to work." So I say to you, "Go thou, and do likewise." A pampered child, dressed, petted, and feasted on the choicest sweet-meats by doting parents, while it is denied the slightest out-door exercise, to the lazy preacher's besetting sin of plagiarism. You, my brethren in the ministry, are not all Timothys. Indeed, I fear that the race of Timothys is well nigh extinct. But if it could be said of each of you, "From a child thou hast known the Holy Scriptures," it would still be necessary for you to "study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Remember that you are but earthen vessels; and no matter how full you may be at the beginning, if you keep drawing out while you make no effort to replenish, the supply will become stale, exhausted, or reduced to dregs. If you would be successful ministers of the New Testament, there is absolute necessity for constant application to the fountain of God's word, earnest industry in the Master's work, and consecration to His service. By consecration, I mean such devotion of yourselves, body, soul and spirit—all you have and are, to the service of the Master, as will cause you to do with all your might and for His glory all that your hands find to do.

6. Simplicity of speech and scriptural knowledge are elements of ministerial power and success. The common people heard the Saviour gladly, and the Jewish officers testified, "Never man spake like this man." He taught them in the language of divine simplicity and in the power and demonstration of the Spirit, and thus furnished a divine example to his ministers to the end of time. Paul's testimony is plain and pointed: "I thank my God, I speak with more tongues than you all: yet, in the church, I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." Thus the divine seal is affixed to the testimony of plain preaching. Have a care, then, brethren that in feeding the flock of God, you put the feed low enough for the smallest lamb to get his share. "Preach the word": it is able to make wise unto salvation. It is the sword of the Spirit. Wield it well if you would be good and successful soldiers of the cross. You cannot preach the word if you are ignorant of it. A leading secret in the success of the great London preacher Spurgeon, and, indeed, of every other great and successful preacher, is a familiarity with God's word. It is the magazine from whence you must draw your supplies; and nothing—I repeat it—nothing can compensate the minister for a lack of the knowledge of God's word. May the blessed Lord fill you all with the knowledge of Jesus. Amen.

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BAPTIST RECORD.

EDITOR RECORD.—The following lines were worked on perforated card board, and is on exhibition in the Art Gallery of the New Orleans Exposition. It was executed one hundred-fifty years ago. In the original the letter F was used for S, which is an evidence of its antiquity. I think the sentiment is grand and well worth keeping alive.

W. W. Coody.

Sweet day so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall tonight,
For thou, with all thy sweets must
die.

Sweet rose so fragrant and so brave,
Dazzling the rash beholders eye;
Thy root is ever in its grave,
And thou, with all thy sweets must
die.

Sweet spring so beauteous and so gay,
Storehouse where sweets unnumbered lie,
Not long thy fading colors stay,
But thou with all thy sweets must
die.

Only a sweet and virtuous mind,
When nature all in ruin lies,
When earth and heaven a period find
Begins a life which never dies.

Phoenix Miss., March 27, 1886.

FROM THE SEMINARY.

Many are looking forward to the meeting of the Convention at Montgomery with deep concern. The Seminary will be represented by several students and professors.

We are closely occupied with our reviews. Commencement will take place May 31st. Dr. G. B. Taylor of the University of Virginia will preach the sermon in Dr. Weaver's new church on Chestnut st., which was dedicated only two weeks ago. It is a commodious and elegant structure. Several of the students have been unfortunately called away lately. As it is in the College, so it is in the Seminary, the student who loses the last six weeks loses the cream of the session. In the examination we gather the harvest. Brother William Bilbro, after spending a year at the Seminary at Toronto, Canada, is with us again. He is thinking of completing the full course here next year. We hope to see a much larger delegation from Mississippi next session.

Success to the Record.

J. G. CHASTAIN.

FIVE YEARS REVIEW.

It is now a little more than five years since I left Mississippi College. During our long and serious afflictions there, the good people of Clinton showed us many kindnesses. Besides these, many were the words of sympathy and encouragement offered. One day, when the editor of the Record was visiting us, and speaking of our long sickness, he made this remark: "I don't understand it." Eld. L. P. Trotter, speaking of the situation, said that while education was a great help, that everything was not dependent on it, and that I might be useful, though I could not take a thorough course in the College. Eld. V. H. Nelson, offered this suggestion: "It may be that the Lord has a work for you to do and is stinging you out from here." Although it was a struggle, I finally came to this view, and resolved to return. Soon after my return I was called to churches, and have been steadily at work ever since. The following is a summary of work done during the five years:

Number of churches served, 8; number of sermons preached, round numbers, 400; number persons baptized, 107; number of persons baptized in other churches where I preached, 70; number churches constituted; assisted, 2; Sunday-schools organized and visited, 8; number of Sunday-school addresses made, 50; number copies Sunday-school literature distributed, round numbers, 2,500; number subscriptions to BAPTIST RECORD, 20; number subscriptions to Foreign Mission Journal, 40.

This summary is made in no spirit of self-aggrandizement whatever, but that my brethren who felt an interest in my situation, while at Clinton, may the better understand the providence of what then seemed mysterious.

I am now pleasantly located, serving four churches, am very well sustained, and am giving my time mainly to the work and study.

T. C. SCHILLING.

Gillsburg, April, 1886.

[And Bro. Schilling is a better Christian, and preacher too, for his trials. We expect too, he is a better friend to education likewise.—Eds.]

FOR BRO. EVANS.

In a late number of the BAPTIST RECORD, under the head of Louisiana Notes, among the wise and good sayings of the Mt. Lebanon meeting we see this: James Evans said: "Paul took four years to prepare himself for the ministry."

There are some brethren—and I am one of the same—that want a bit of proof in support of this assertion. Will the Bro. give it?

J. M. FINLEY.

Lisbon, La.

ELLISVILLE, MISS.

The concert given on the 2nd inst. under the direction of Mrs. Barrett for the benefit of the Baptist church, at this place, was a decided success in every particular.

A varied programme was given, consisting of music, charade and tableau.

Prof. H. C. Heidelberg, an accomplished violinist, gave several selections (assisted by Mrs. Barrett on the piano) and every one went home well satisfied with an evening well spent, as well as contributing their mite to a laudable purpose.

Mr. and Mrs. Barrett are good teachers, good managers and zealous workers in building up a good school a good church and an appreciative congregation in our new and thriving little town. We wish them good cheer and success in their good work.

H.

PACHUTA.

I am very sorry to see, in the Local Option Bill, recently passed by the Legislature of Mississippi, a plural number of chances for the liquor dealer. I am glad to see things moving on as rapidly as they are. I talked to a strong Prohibitionist, who said:

"I am glad it has been been left to a vote of the people. I was in favor of Local Option from principle." He said he knew of many others, who held the same view.

Circuit court of Jasper County is over. All the business before this body was dispatched in three days. When whisky was sold in the county, from one to two weeks were consumed. Judge Meyers alluded to the absence of whisky as the cause of the scarcity of business.

The number of bills gotten by the Grand Jury was smaller than ever before. These facts mean something. No whisky in the county means a vast deal more than I can write now. It means social order, peace, quietude, and happiness in the county. It means financial independence; it means money to meet the urgent necessities of the various benevolent enterprises of the day. No whisky means a short cut, little crime, few bills, and small business.

Our Courts cost the County \$200, more or less per day, hence, at this term, no whisky has saved the county nine hundred or a thousand dollars.

Any man who will open his eyes and look at the plain facts would favor the removal of the wretched, sinful, shameful, money wasting, time consuming, character destroying, law breaking, reason taking, crime producing, matchless evil, from our midst.

When the election comes, we must fight the most bravely, gain the most triumphant victory and bequeath to the State the grandest campaign in her history.

Every Baptist who votes "for the sale" of whisky, should be excluded. If his church does not discipline him, said church should be thrown out of the Association as unfit for associational fellowship. Every Christian and patriot will vote to banish this monster of wickedness.

G. W. KNIGHT.

As a superb hair dressing and renovator, Ayer's Hair Vigor is universally commended. It eradicates seut and dandruff, cures eruptions and itchings of the scalp, promotes renewed growth of the hair, and prevents its fading or turning gray.

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